



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS.

The Catalogue of Manuscripts.

The Catalogue of the Manuscripts in the collection of the Society, making a volume of 120 pages, has now been printed and will be distributed free of cost to members and subscribers during the present year on the receipt of ten cents for mailing expenses, &c. It will be sent to all societies and publications exchanging with this society.

The price to persons not members or subscribers is \$1.00

THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA.

By a rather strange coincidence two works * on this subject were written simultaneously, and neither writer in the preparation of his work knew of the labors of the other. Dr. Thom, whose work was the last to come from the press, says in his preface: "My work was practically done before I became aware that the 'Documentary History of the Struggle for Religious Freedom in Virginia,' by Rev. C. F. James, was appearing in the columns of the *Religious Herald*." Both writers also purposed to show what the Baptists did in the struggle which resulted in disestablishment, and the complete separation of Church and State. Dr. James has given us a book of about 260 pages, filled with extracts from the Journals of the House of Burgesses, the Convention of 1775 and 1776, and the General Assembly from 1776 to 1802, and from the deliberations of Baptist Associations and their General Committee, and from the Presbyterian Assembly, the Hanover Presbytery. He has also quoted extensively from Dr. Hawks, the historian of the Episcopal Church, and from Dr. Foote, the Presbyterian historian, as well as from Semple and Howell, the Baptist historians, and from the writings of Jefferson, Madison and Washington. In many respects, his work is, as he terms it, a compilation, but he draws many conclusions from his sources with the determination to force home what he believes the materials will justify, and to substantiate, what he says has been called "Baptist brag," that the Baptists were the "foremost, most zealous and most consistent and unwavering champions of soul liberty." He writes as one who starts out to prove a fact which he conscientiously believes to be true.

*(A.) Documentary History of the Struggle for Religious Liberty in Virginia. By Charles F. James, D. D. J. P. Bell Company, Lynchburg, Va., 1900.

(B.) The Struggle for Religious Freedom in Virginia: The Baptists. By William Taylor Thom (Nos. 10-11-12, Johns-Hopkins Studies). The Johns-Hopkins Press, Baltimore 1900.

Dr. Thom has covered the same ground in a monograph of 100 pages; he, however, has nothing to say of the stand the Baptists took in 1788 against the Constitution of the United States because it had no clause declaring against an established church, or of their part in securing the first amendment to the Constitution, which contains such a declaration. He has used practically the same sources, but his plan of investigating seems to have been quite different. He has gone to work to find out something about the Baptists in the struggle for religious liberty in Virginia, and has allowed the work to unfold itself. The results at which he arrives are in the main the same as those of Dr. James. When one who writes as a historian, and another as an advocate practically reach the same conclusion the unbiased seeker after truth must feel that the conclusion is not to be rejected because of preconceptions, unless there is evidence to prove them.

Dr. Thom does not quote from many documents, but he refers to them in his foot-notes. He has made no attempt at showing what other denominations than the Baptists have done, and consequently we are unable to say what his views are with reference to the work of the Presbyterian denomination. In his conclusion, however, he says that the Baptists have been "largely instrumental in putting Virginia in the lead of the civilized nations in the assertion of the absolute freedom of religious faith from civil control." He tells us that the Baptists were the plain people of the State, with the old Puritan spirit of New England, and that in the early days of their existence, they were much despised by the Established Church, because they were thought to be promoters of disorder, and occasioned social upheaval. In their meetings it was reported that "the people would cry out, fall down, and for a time lose the use of their limbs, which exercise made the bystanders marvel; some thought that they were deceitful, others that they were bewitched, and many being convinced of all would report that God was with them of a truth. Some of these people, we are told, would be marvelously affected, they had the 'jerks,' muscular contortions; they had the 'barks,' and yelped like dogs; they rolled on the ground in agonized dread of hell-fire and eternal damnation, or they leaped into the air with ecstatic shouts at the glory of their new found salvation." With such beliefs it is easy to understand why the Baptists were despised in the early part of their career and why they should have been the only dissenters who were oppressed and whose ministers suffered persecution. While Dr. Thom is so favorable to the results produced by the Baptists in their struggle for religious liberty, he is not at all times complimentary, as is shown by the following: In speaking of the movement in 1774 for the extension of the British Toleration act of 1689, to the Baptists (they being denied its benefits, though the Presbyterians and Quakers were not), Semple says that the Baptists "began to entertain serious hopes, not only of obtaining liberty of conscience, but of actually overturning

the Church Establishment;" to which Dr. Thom adds: "Thenceforward the Baptists pursued the Church Establishment with a vindictive hatred that is repellant." This, with other remarks, shows that Dr. Thom is not in sympathy with all the acts of the Baptists, and especially does he disapprove of the "pertinacity" with which they urged the sale of the glebe lands, and fought for the repeal of the act by which the Episcopal Church was incorporated.

Dr. James has pursued a plan very different. He has incorporated no remark in his work which will in the least reflect on the Baptists, or will even show the state of feeling which prevailed in Virginia with reference to them. He points out the many persecutions to which they were subjected. Why they were persecuted while the Presbyterians and Quakers were not, he does not attempt to answer. Dr. Thom intimates that the way in which they conducted their meetings, their Puritanical sternness, and the classes of people who were at first drawn to them, brought upon them the wrath of the Establishment. While Dr. Thom makes no comparison between the Baptists and the Presbyterians, Dr. James practically acknowledges that his work is to show that the Baptists deserve the credit for securing absolute religious freedom, while through the action of the Presbyterians Jefferson's bill for that purpose came near going down in defeat. The Presbyterians favored religious toleration, while on the question of religious freedom they wavered. The Baptists never wavered or changed in their views, but as a denomination continued the struggle until absolute religious liberty was secured.

A petition, which is preserved in the State Library, was presented from a Presbyterian Church in Bedford county to the General Assembly in 1774. The object of this petition was to have the Church incorporated so as to hold property, and to provide a support similar to that of the Established Church. The committee on religion reported it favorably. In 1775, the Hanover Presbytery petitioned for "unlimited and impartial toleration," but stated that their petition was made necessary by the toleration bill which had been proposed in 1772, and was still being considered. This bill, fragments of which are preserved, proposed (1) that all meeting houses should be registered, (2) that all ministers should take the oath of allegiance, (3) that they should not preach at any but registered meeting house, (4) that meetings were not to be held by dissenters at night, and (5) that servants were not to be baptised without consent of their masters. This act had probably been proposed because of the numbers of petitions presented by Baptists in 1772 asking to be treated as Presbyterians and Quakers, but its provisions would bear more harshly on the Presbyterians than the existing conditions under the English Toleration Act of 1689.

The General Association of the Baptists adopted a plan in 1775 to circulate petitions throughout the State to ask for the abolition of the Establishment, and these petitions were presented to the General As-

sembly in 1776. At the same time a memorial from the Hanover Presbytery asked for the same thing. In 1779 an act was passed which prevented an assessment by law of the salaries of the clergy in the parish, but left the parish officers in the hands of the Episcopalians. These parish officers, or vestrymen, could levy the taxes for the support of the poor in the community. The marriage law of 1748 still remained in force, and required marriages to be solemnized according to the forms of the Church of England. The glebes were also left in the hands of the Church. These conditions brought forth a long series of petitions against the vestry law, marriage law, and the glebes being held by the Episcopal Church. Many of these petitions are in the State Library, but both Dr. James and Dr. Thom seem to be unaware of their existence.

In 1784 a movement was on foot to incorporate all religious denominations and to have a general assessment for all. This was violently opposed by the Baptists, advocated by the Episcopalians, while the Presbyterians were divided. A memorial of the Hanover Presbytery in 1784 expressed a willingness to accept a general assessment and incorporation of the religious societies, provided it was done on a "liberal plan." Patrick Henry was the father of the General Assessment bill. The bill passed its second reading, when it was decided to pass it by 'till the next session of the General Assembly. During the year which intervened, the opponents of the bill were active. The Baptists prepared many petitions, and the Hanover Presbytery rescinded its action of the previous year, and joined the Baptists. Numerous non-denominational petitions were also prepared in many of the counties. All of these were presented to the General Assembly in 1785. Many of these petitions are in the State Library. Dr. James, in enumerating these petitions, the record of which he got from the Journal, has omitted several. The assessment was killed, and Jefferson's famous bill was passed in its stead. Still the Episcopal Church had been incorporated, and the glebe lands remained its property. The Baptists continued the fight. The act incorporating the Episcopal Church was repealed in 1787, and finally, in 1802, the overseers of the poor were instructed to sell the glebe lands for the public benefit.

In connection with the conclusion of Dr. James and Dr. Thom, it is well to remember what Hawks and Bishop Meade said of the Baptists' part in the disestablishment.

Hawks said: "The Baptists were the principal promoters of this work, and in truth aided more than any other denomination in its accomplishment." Bishop Meade said: "They (the Baptists), were the most violent and persevering in seeking the downfall of the Establishment."

Dr. James has drawn conclusions about Madison's relation with the Baptists which his material does not justify, and the recent stir about a

chaplain for the Penitentiary should not have been laid entirely at the door of the Presbyterians. While the works of Dr. James and Dr. Thom are distinct contributions, it is to be regretted that they did not give a full explanation of the vestry laws and the connection of the Church with the State, and that the popular feeling with reference to the different denominations has been so little emphasized. But by far the most serious fault is the fact that the Journals of the General Assembly have been quoted over and over again, which allude to certain petitions, resolutions and bills, while no reference has been made to such of these petitions, etc., as exist. The bottom of the matter has not been reached. It is true that many of the petitions, resolutions and proposed bills have been lost, but it is also true that many of them are preserved in the State Library in MS. form. We can have no "documentary history" so long as many of the real documents have remained untouched. Though Dr. James and Dr. Thom have handled, on the whole, faithfully and well the materials which they have had, with so much still in MS. and unexamined, a full and complete history of the efforts for and against religious liberty in Virginia is yet to be written.

THE TRANSIT OF CIVILIZATION FROM ENGLAND TO AMERICA IN THE SEVENTEENTH CENTURY. By Edward Eggleston, author of the *Beginners of a Nation*. New York. D. Appleton & Co., 1901, pp. viii, 344.

In taking up a new subject, on which he has written a most interesting, and, in many respects, valuable book, Mr. Eggleston states the obstacles in his way. He found little in America, and nothing in England to aid him. "It became necessary to build from the ground." In accomplishing this work one would suppose that he would not only have made use of all information that is in print, but, for America, would have gone to the best sources, our manuscript records. How widely he has used books is shown on every page of his history. What use he made of unpublished manuscripts, at least as far as Virginia is concerned, will be referred to later.

One of the first things which strikes the reader, and the impression remains with him to the end, is the harsh and unsympathetic way in which the subject is treated. We learn of the bigotry, the superstition, the ignorance and the brutality of the people of the seventeenth century, and we learn of little else.

From the summary in the preface, we have what the author sees in the century of which he writes:

"The little world as seen by the man of the seventeenth century must be understood. Its sun, moon and planets were flames of fire without gravity, revolved about the earth by countless angels; its God governed this one little world with mock majesty. Its heaven, its horrible hell of material fire, blown by the mouth of God, its chained de-